

AUGUST.

THE
MANIFESTO.

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VOL. XX.

"For what is a man profited, if he shall gain the whole world, and
lose his own soul? or what shall a man give in exchange for
his soul."—Matt. XVI, 26.

CANTERBURY, N. H.

1890.

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HOWEVER attractive may be the hillside, the passer-by is sure to pay more attention to the house, and often stranger pause to inquire about its age and history, and of late artists have travelled long distances to sketch the building or parts of the interior. Here Enekin found a model for his "Old Kitchen" with huge beams and rafters, where the golden sunlight fell through the small western window, resting on the floor near the fire-place with its andirons and pewter dishes, and the steep winding stairs ascended through the doorway. Oh, it is a charming place, with deep window-seats, closets, port-holes, attic, and addition here and there full of hiding-places, and a deep, dark cellar divided into several apartments, into one of which a party may enter through a narrow passage and after closing the door, pile against it the very rocks taken there long, long ago, to be used if necessary in keeping out the terrible "redskins." For this is the old "garison" built by Joseph Peaslee more than two hundred years ago, probably between the years 1669 and 1675.

Reviewing thus the history of this old house, we almost hear again the slow and solemn tread of the long procession of staid and stately Quakers, followed by the dignified Elliots; the patter of little feet and the music of childish laughter; the impassioned pleading of Harriet Livermore, and the sighs of the young physician; the echoes of the meetings and funerals of the Friends, and the "merrymelancholy" of the violin of King David, who furnished music for the dancing-school held here in the days of Ephraim Elliot, Jr. We listen to the whoop of the Indian and the Sabbath evening hymns of Jane Elliot, accompanied by time-beats on the air-tight stove with the poker. Again we hear the clatter of dishes and the humming voices at the entertainments of the Second Baptist Society. But the roar of the winter wind through the branches of the great elm dies away, the oriole sings its sweetest roundelay, and boyish shouts upon the green recall us from the far-off past to the fresh beauty of the present. From "A House with a History," by E. A. Kibball, in NEW ENGLAND MAGAZINE for July.

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The Manifesto.

VOL. XX.

AUGUST, 1890.

No. 8.

HISTORY OF THE CHURCH OF

MT. LEBANON, N. Y.

No. 14.

DRESS,—Continued.

As those who entered the Society wore high heeled shoes, the custom was continued for a great many years. The uppers were generally made of cloth, while the heels were formed from blocks of wood and neatly covered with leather. The shoes were secured to the feet by straps and shoe-buckles.

In 1787 a hat braided of straw and styled a "Chip Hat" was generally worn by the women of the country and continued in use till 1805. It was covered, inside and out, with black silk. The crown was about one inch deep, covered with a band of silk of the same width, which was formed of fine plaits across the band. Silk ribbons were attached to the crown and brought down over the brim and tied in the rear of the neck. The brim of the hat was not less than six inches wide. From the Chip Hats, the change was made to simple bonnets, similar to those worn by the Friends or Quakers. These were made of pasteboard and covered with

light colored silk. The crown was made wholly of cloth and fitted to the head by plaiting, but were made without capes.

In 1827 the bonnets were made of palm leaf, and trimmed with a small silk cape and ribbons. There are many items of less importance about the fashions, forms and colors of dress, quite too numerous to mention. The subject of dress has always absorbed a great deal of attention, time and money. Our dress is of great expense to us and much more, no doubt, than real necessity demands.

CLOCK MAKING.

This occupation has been followed in the Church from its origin, sufficient for the use of Believers. At first the knowledge, as well as the machinery and tools were very limited. When the Society was organized only three clocks were in use in the church family. In 1796 the number had increased to seven. The first alarm clock was made in 1812, in the Society at Watervliet, N. Y., and one was sent to New Lebanon as a present. There has been a gradual increase in the number of clocks till at this date, (1858) we have some eighty-five in the first family.

As the manufacture of clocks increased in this country, the business became quite unprofitable, and the Believers chose rather to buy them and use their time on some other branch of business.

Watches were not admitted into the Society for many years after its organization, but began to be introduced about the year 1835. In 1838 watches were wholly laid aside and for several years no covenantal member was known to have one in possession. One of the objections made to the use of watches, was on account of the great expense that would be brought upon the Society. As time moved on, however, there was an anxiety growing for a time-piece that could be carried from place to place. This was partly relieved in 1849 on the introduction of spring or balance clocks. As watches became more abundant in the country, and at prices more reasonable for the masses, the Believers again urged their introduction and in 1860, six were in use in the Church family.

Branches of Business introduced at a later date.

The preceding occupations went into operation at the time the Society was organized as indispensable for the support of the members.

HAND CARDS.

The making of hand cards, for the carding of wool was introduced in 1793. The business flourished for several years, but gave place to the introduction of machine cards at the close of the last century. During the

continuation of the business, all the available help of the first family was secured. Even the farmers and teamsters would eagerly catch every spare opportunity to assist in the setting of the card teeth.

All the family were very much interested in the work, and their mornings and evenings and even the few minutes while waiting for their meals were utilized in this employment.

Through this means there was a surprising amount of labor performed and the return for this was so much needed in the Community home. In 1815 a man by the name of Whitmore invented a machine which made the teeth all at one process, which soon rendered the hand work of the Believers quite unprofitable.

Wire drawing for the use of the teeth of cards became a necessary branch of business. At this date there was a great scarcity of wire in this country, and most of it must be obtained from England. When the war broke out between England and the United States in 1812, the Society was induced again to manufacture their own wire, but the attending difficulties and the cheapness of the machine cards caused the business to be wholly laid aside.

(TO BE CONTINUED.)

WITNESSES.

ALONZO G. HOLLISTER.

"He that hath ears to hear, let him hear."

LA SALLE, in a recent number of THE WORLD'S ADVANCE THOUGHT, says "Years ago it was communicated

to me by High Intelligences, that perfect chastity in thought and act was an absolute requirement to those who would overcome earth conditions; that the physical sex relations were of the generative plane, and belonged to lower conditions of consciousness. There is a higher, purer sex relation for those who can live above the physical sex plane.

"The higher law is affinity of mind and soul, which has nothing to do with physical sex, but has to do with qualities of mind, and may unite two men or two women, or any number of men and women, in a common purpose for the good of others. Only when cured of the love of carnal pleasures, can we realize what true happiness is." Physical, worldly sense pleasures are as husks that are food for swine, but never can satisfy the soul.

Many witnesses are rising up in different parts of the world, among advanced minds, who testify both in precept and practice that virgin chastity and continence is the only path to the perfect and cheeriest life. This discloses the "narrow way" of Jesus' teaching, both to occult wisdom and to immortality. A way too narrow to admit selfishness and sensuality, but leading through straitness into spaciousness and unbounded freedom—a freedom which is to that of the sensualist, as the freedom of earth and sky is to a treadmill. A freedom to possess and enjoy the truest and grandest things in earth and heaven—to soar among the stars of intellectual and spiritual light, and gather the rarest jewels and richest fruits pro-

duced by every race and every clime, impossible to corrupt or decay. A freedom to dispense all good things to the needy and appreciating, as fast as they will clear themselves of sensual mud, and make place to receive and retain them.

Because few are willing to be undeceived by the experience of others, mankind mostly feed on illusions, and must try every conceivable way, and invent every possible device to shun the "narrow door" and grasp the coveted prize of eternal peace and rest, without parting from their delusions, and without divesting themselves of the enviroing protoplasmic mud which imprisons and enslaves while it gratifies their love of pleasure.

Immortality means deathlessness. It is not a product of nature nor of evolution, but is the life from above, proclaimed by Jesus and his Apostles, and which it is the mission of all true disciples of his to communicate. They teach the "secret doctrine" openly, together with the moralities, to all who will listen—to a mixed multitude of any and every degree of perception, and of understanding, well knowing that only those prepared and "drawn by the Father" and Mother of spirits, having eyes and ears to perceive, and hearts to understand the truths of the perfect life, will be thereby induced to exchange an earthly for a heavenly inheritance and eternal abode. Such will be drawn inward and upward to one primal center.

They teach that God is light, and in Him is no darkness, and that direct light is life. Consequently, all who would come to Him, must come.

into the light, works and all, that is focussed in his messengers in whom He dwells. For there is nothing covered that shall not be uncovered, neither hid, that shall not be known and come abroad. That which is spoken in darkness, shall be heard in the light, and that which ye have spoken in the ear in the inner chamber, shall be published on the house-tops. This with reference to the hypocrisy of men in professing great outward sanctity before the world, while within, they are full of extortion, excess, and all manner of uncleanness.

"For every idle word that men shall speak, they shall give account thereof in a day of judgment." "And this is the Judgment, [Gr. *krisis*, turning point, separation,] that light has come into the world. And men loved darkness rather than light, because their works are evil. Every one doing vile things, hates the light, neither comes to the light, lest his works be reproved. He that doeth the truth, comes to the light that his works may be made manifest that they are wrought in God."

Here is shown the affinity between evil works and darkness, and their inhering antagonism to light, the presence of which, produces separation between precious and vile, evil and good, falsehood and truth.

Jesus speaks of a harvest at the end of the age, when the tares will be separated from the wheat. He will send forth messengers, and they will gather out of his kingdom all scandals and them that do lawlessness; then shall the righteous shine forth as the Sun in the kingdom of their Father.

The kingdom of Christ, is in the hearts of his people, the same who, before they hear the gospel, constitute the world, or field of the householder, in which the good seed was sown, and afterward, the tares. "The tares are the children of evil."

No one can reasonably deny that the sins which men commit, such as lying, thieving, adultery, fornication, murder, slander, fraud, lasciviousness, also, evil dispositions, such as, lust, envy, malice, lawlessness and revenge, and all false doctrines taught for true, are tares of the enemy, that have come from an evil source. These are gathered out in the harvest, which is the *krisis*, or turning point and period or "separation" from all that mars or hurts—from all that is rudimental, tentative and provisional, including the matrix of matter into which spirit is cast for a time, to gain experience and discipline and develop its powers. This is the season of judgment which comes in due time to every spirit that has matured its fruits in the psychic or astral body, and ultimately to nations, and the world composed of individuals.

"The reapers are the messengers." The aonian gospel is preached in the season of judgment, to every nation, kindred, tongue and people dwelling on the earth, by messengers that go forth from the midst of the one hundred and forty-four thousand who stand with the Lamb on Mount Zion. Rev. xiv., 7. This gospel of the harvest exemplified in the character of the "redeemed from among men," is for all who hear it, the rule of the perfect life about to become theirs, and

the criterion by which all are judged, both dead and living. "For this cause the gospel was preached to the dead, that they might be judged truly according to men in flesh, but live according to God in spirit." (1 Peter.) And all who thus live, write their names in "another book, which is of the life" that abides forever.

This judgment and preaching the gospel is on the programme of a thousand years, or day of the Lord, for the conversion of the kingdoms of the world to One Lord and his Anointed, as announced in Rev. xx., 4, and chap. xi., 15, where "the end is declared from a beginning." This is particularly affirmed to be the first resurrection. Blessed are they who have part in it. "Over these the second death has no power."

Let Christianity be expounded by those who have entered "the narrow door" and walked in the strait way of the judgment that removes the tares, and it will be found that only the moralities which constitute but the merest rudiments thereof, can be received or understood by those who continue the life and practices of the world. No matter how subtile their reasonings, how expansive their intellects, how soaring their imaginations, how versatile their talents, nor how fine their perceptions, they cannot rise above their chosen element or state, only as they make room for a higher to enter and elevate them. Whatever doctrinal matter they absorb for nutrition, will be either transmuted or translated so as to conform it to the life they are living, or it will be extruded and rejected as intractable, for

this is the law of all living organisms.

Hence the necessity of fixing our thoughts on the higher, endless and perfect life, and rejecting the lower with all its feeders, if we would escape its limitations and irritations, its immoralities and disappointments, its losses, fatigues and disease, and rise to that pure, emancipated state to which the whole truth in Christ, is the way.

It is something more than a veneer and outside polish, or a set of rules for conduct that leaves the core of rebellion in the heart untouched, to "accuse before God day and night" his would-be servants of sin and unfaithfulness. It is a remedy which if truly applied, penetrates to the most secret cause of evil, turns the light upon every dark corner, discloses every hidden transaction and the motives thereof, and floods the mind with the light of the new and endless life.

After the covering is voluntarily removed by honest confession before a witness, a true messenger of Christ, and the cross of daily self-denial, which is the yoke of Christ, has been assumed, the Divine uplifting life thenceforth ever flowing from the inmost sanctuary within, like a spring of clear water pouring forth, carries all corruption, and soil and stain before it, purifying desire and cleansing the heart from carnal taint.

Hence the Apostle testifies, "If any be in Christ, he is a new creature. All old things [old loves, old desires, selfish motives, old social order and relations,] have passed away, and all have become new, and all of God."

Mt. Lebanon, N. Y.

"HE LEADETH ME."

ADA S. CUMMINGS.

WHERE Thou ledest, I will follow,
 'Neath the shadow of thy love
 I would linger, while I journey
 To that land, a home above.
 I will follow where Thou ledest
 Even in the vale of tears,
 Where the smile, the joy and sorrow
 Mingle with the hopes and fears.

Where Thou ledest, I will follow,
 Though the path may tangled be;
 I will travel in Thy footsteps,
 Where Thou ever ledest me.
 Though temptation may assail me,
 Fellow travelers are but few;
 Yet with courage I'll press forward,
 Keeping Thee my guide in view.

Though Thou ledest me at even,
 Through the dark'ning shades of night;
 I'll not let my heart grow weaker,
 But with Thee await the light;
 For the sun of truth and gladness
 Shining from Thy face divine
 Will illumine the darksome valley,
 As the rays of morning shine.

If Thou ledest on the mountain,
 Where the winds are cold and drear;
 'Tis within Thy path of safety,
 I will go without a fear;
 Knowing that Thy steps are leading
 Where the purest waters flow,
 Still my voice in accents echo:—
 "Where Thou ledest I will go!"

Trusting in Thy saving guidance,
 I shall safely anchored be;
 Where no wind, no storm, nor tempest
 Can default my faith in Thee,
 Thee I'll follow ever, ever,
 Till I've reached the shining goal,
 Till I've found the port called Heaven,
 Home immortal of the soul.

Sabbathday Lake, Me.

The exigencies of a party spirit cause those interested in partisanship to be criticising everything said or done, also everything left undone, that does not favor their party, be it right or wrong.

STILL SMALL VOICE.

NANCY G. DANFORTH.

"AND, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice." 1 Kings, xix., 11, 12.

Have we not as a nation experienced all of these? The wind, the earthquake, and the fire, yea and floods also? Shall we say the Lord was in none of these? "The Lord passed by." He was near yet suffered these things to be, that the attention of the people might be enlisted to note that which should follow.

While in this attitude of rapt attention they would more readily perceive the whisperings of the "still small voice," which manifests itself not in an audible sound to the outward senses, but in upheavals and changes in the realm of thought and mind. All old systems of science and theology are being overturned by this inward voice; new degrees of light are springing up in every department of life.

This silent voice is even now teaching many truths of the "resurrection order" and spreading the knowledge of the true way of life and salvation. It teaches that this way is only found by following Him who was meek and lowly in spirit, who never builded with natural selfish ties,

but taught both by precept and example that these must all be sun-dered, and even the life forsaken also, by those who would be his disciples.

While these things are so apparent, let not Zion be slack or indifferent, but rise and put on the beautiful garments with which she has been wont to be clothed in the days that are past. Let not the desire for worldly gain dim or mar her glory; but may her light continue to shine more and more unto the perfect day, when all nations shall hear the glad tidings of eternal salvation. A salvation which actually saves from all wrong in action, word or thought.

God speed the glorious day!

Canterbury, N. H.

[Contributed by Ernest Pick.]

VEGETARIANISM and the MILLENNIUM.

AMONG the evidences of an approaching millennium which are active at the close of this nineteenth century is this mighty wave of spiritual thought which, rising like the fabled phoenix from the very ashes of decaying empires, even back to the dim mists of eastern antiquity, but now freely breathing through the spirit of civil and religious liberty, sweeps majestically across our western republic, bringing new inspirations and aspirations to hundreds and thousands. This wave of living thought finds expression through the principles of Vegetarianism, Christianity, Temperance, Theosophy and Hygiene, as well as other true reforms and elevating movements which if you please, are like so many beauti-

ful rivers, each from a seemingly different source, yet all bearing their draughts of intellectual refreshment toward the one infinite ocean of unity and truth.

Dark and sad is the blot on this fair western civilization of the horrible cruelty and suffering inflicted in slaughter-house and stock-pen, upon the lower, but sentient creatures, and it reflects its debasing influences upon the inner natures of those engaged in performing the degrading details of revolting work.

Is not this carnage for a needless purpose, when nature so lavishly repays the labor bestowed on her peaceful gardens with fruits, grains and vegetables, as the most harmonious blending of her four great elementals, earth, air, sun and water, the highest expressions on the plane of the vegetable kingdom, and the perfect food of man?

The Infinite often furnishes the means with the opportunity to shape all human ends, and noble, thinking men and women are awakening to these truths all over our broad land from Maine to California, and from Canada to Florida and Texas. I believe that, co-existent with the development of the finer sensibilities, there is an almost unconscious loss of the desire for flesh foods; and many are almost vegetarians without knowing it. This may account for the popularity of those excellent dairy-restaurants in large cities. All is ready for this new form of truth! Who will sow the seed by precept and example? for as goes the West, so goes America; and as America goes, so goes the future world. Let us for a moment glance backward far across the mystical bridge of time, and behold man in his ideal home, the Garden of Eden; for reli-

gion, tradition and philosophy will agree that the primitive home of man was in a garden,—certainly not the slaughter-house. Standing upon the apex of creation he was then, as now, the medium between the celestial and earthly, with the attributes of an angel, and the tendencies of a brute, holding the temporary balance of individual to evolve in either direction. Disobeying the divine injunction which whispered to his psychic conscience, he was not content to subsist on fruits and grains (simple and primitive fare which nature offered unsullied by blood) but slew fowl and brute to minister to his perverted appetite, as if to destroy the ladder of life by which he attained his superiority as lord of creation, entailing thereby misery on posterity, and being himself eventually driven from his beautiful garden home. This allegorical, yet truthful picture of man's first conditions affords a beautiful lesson, for as the first and natural home at the beginning of the cycle was in the garden of Eden we do not believe this vast cycle of human life can ever reach perfection, until, moving westward during long ages with the course of empire, the circumference of the planet is at last completed, and man comes back to his first and dear old home in the east, the ideal Garden of Paradise, a veritable heaven on earth. Is not Vegetarianism one of the means at least by which this millennium is to be attained?—*From the "Esoteric."*

EVERY step taken by those who are struggling to purify mankind and fit them for the kingdom of Heaven, will be criticised and condemned, by those who are not prepared, and willing to sacrifice themselves, to become "New Creatures" for the Kingdom of God.

EVANSVILLE, IND., JUNE 9, 1890.

HENRY C. BLINN, DEAR BROTHER:—Your welcome and kind letter came to hand in due time, for which please accept many thanks. I only wish I was able to furnish every "Public Reading Room" in the land with the MANIFESTO so that those who would read may learn more of the true faith for which all Christian men and women should earnestly contend, as was once delivered unto the saints.

To do this is to manifest a love for all that is good, as all good comes from the same and only fountain head, from which comes all our blessings. God is Love and his children who dwell in his kingdom should be of love and light to those in darkness. We can never gain those who do not see as we do by heaping abuse upon them because they cannot or do not see as we do. It is evident to me that the first true followers that Mother Ann and the Elders gathered with her into this blessed gospel, were such Christian men and women as there are still tens of thousands in the land seeking for the same blessed gospel. But if we abuse such light as they may have and yet are not giving them any that is better, we will not be able to gain them to the true light, as human nature to-day is as it was then. We must teach them in love that the "meek only shall inherit the earth," and "those who do hunger and thirst after righteousness shall be filled," and that "the merciful shall obtain mercy," and that "the pure in heart only shall see God."

We may learn a lesson from what John said to the Master,—*"We saw one casting out devils in thy name and we forbade him, because he followed not with us."* To which Jesus said; *"For-*

bid him not for he that is not against us is for us."

Again we learn that on another occasion Jesus said, "other sheep I have which are not of this fold; them also I must bring and they shall hear my voice, and they shall be one fold and one shepherd." The sheep of that other fold are in the churches and are the ones to reach after. They should be taught the new and living way, and we should give unto them the Mother,—Christ's gospel in love and meekness. We should not make light of nor abuse what they may have. We must know there is much corruption and depravity of morals in and out of the *churches* of the land. So there is some good and many noble principles of charity. Let us see more of the good and thank God for it and labor to help them to promote the same. And as good Samaritans having compassion on fallen humanity, stoop down to lift up the blind and weary and weak, sin-sick soul.

Let us have compassion on our fellow laborers in other portions of the Master's vineyard. They are of that other fold. And Jesus said;—"I am the good Shepherd and I know my sheep and they follow me. And I give unto them eternal life, and they shall never perish neither shall any man pluck them out of my hand."

Respectfully,

DR. CARL SEMELROTH.

DEPARTURE.

'Tis only well to be prepared,

We all must soon depart;

But where we are of one accord,

We still are one at heart.—M. Whiteher.

Come good angels, hover round us.

INSTRUMENTAL MUSIC.

ANNA WHITE.

"MAN is a harp of a thousand strings,"
Touch the spiritual chord of his heart,
And lo, with what inspiration he sings,
Unaided by science, unskilled in art,
'Tis the voice of God in his soul that sings
And is more than a harp of a thousand strings.

A question arises among a certain class of unbelievers, Why is it that Shakers object to instrumental music in their religious worship? A query which is very readily answered, and, we think, may be satisfactorily received.

We are called to be a peculiar people, separate and distinct from the world, in dress, in manners, and in language. Instrumental music is *not* peculiar, it is common. With this call comes a peculiar form of worship, given through divine revelation, and, in a measure, retained, which is indicative of the inner workings of the spirit of God upon the individual.

Where there are in operation divers gifts, such as shaking, speaking in tongues, turning, bowing, prophesying, and a variety of gifts, but all of the same spirit, we will find place, though *not* with instrumental music; that would have a direct tendency to check the flow of the spirit.

The Quakers, who were once the chosen people of God, were convinced of this, and were led by the spirit, to reject vocal music, as well as instrumental, with all other forms and ceremonies existing in the orthodox churches. No wonder they despised the steepled houses, with their costly cushioned pews, stained windows, and elaborate ornaments, to attract the worldly minded, when the means for so doing were

wrung out of the hard earnings of the poor laboring man and woman. And not less, the priesthood, learned divines, made fat by their high salaries, whose inspiration is drawn from colleges; and a well paid choir, trained in musical science, who can gracefully touch the notes of the pleasant sounding lyre, the melodion, piano, or the organ, to the delight of their hearers, even though the player were a prostitute.

We may well sympathize with the early friends, in their disgust of all these useless external things, and for the great sacrifices they made for the advancement of the truth, and return "honor to whom honor is due." They were martyrs; their work is measurably done, but the fruits of it remain never to be obliterated! Believers are emanations from the same root, with increased revelation.

While the Quakers sat in the valley of the shadow of death, waiting for the movings of the spirit, and for the guidance of the "inner light," the silence in Heaven "was broken," the Bride emerged from her closet, "in raiment clean and white" and, "with the voice of a great thunder" shook the earthly elements in men and women and revealed the hidden mystery of what, and wherein consisted man's loss from God, and how he might return to native Edenic conditions. Earth could not then produce instruments only in "earthen vessels," that could pour forth the spontaneous soulful strains of music, as did our Mother Ann, and her little company, for their deliverance from the bondage of the flesh! Even could they have afforded it, how insignificant, how absurd, how out of place would any sort of an instrument been to portray their joy!

As we look at it fallen human nature is the same now as then; it is cursed, cursed from the beginning, "above all the beasts of the field." And we cannot rid ourselves of it in any other way than did Mother Ann. "Dust shall be the serpent's meat." We need to find humiliation and mortification to the perverse elements of the world, whereas instrumental music greatly tends to attract and please the serpentine nature, and cause it to lift up its haughty head from the dust, where it needs to be trampled upon until bruised, and that will take a lifetime. In the meanwhile we are exultant, and glory in its death throes. Our thankfulness and joy find utterance in song, corresponding to our manner of worship. Father Joseph realized a fulness of this when in vision, he saw the armies of heaven going forth in worship, attuned to heavenly songs. He saw the order and beauty of the ranks of the redeemed, and rested not, day nor night, until he had learned of them the step and the measure; this he committed as a legacy to his people.

In relinquishing some of the forms of exercise in worship, there is danger lest the pendulum swing too far world-ward, and we adopt customs and fashions that belong more to the old creation, than to the new. In dress, in the furnishing of our houses, in eating and drinking, in address, and especially in worship, let us be as unlike the warring, generative world around us, as possible!

Mother's testimony causes souls to "worship God in spirit and in truth." And we have no more use for a machine to grind out a tune for us, than for a hireling minister to preach to us; the two belong together, let them forever be without the court!

Very many, not included in the fold, who are spiritually illumined, find nothing but dry husks to feed their hungry souls, in the orthodox churches, and, as they express it, "their worship is a dead form, without the spirit; a sham, a hollow mockery! Finely framed speeches, with a million dollar organ," they say, "cannot buy a passport to heaven, nor feed us with the bread of life. Your singing is beautiful, because it is spiritual, there is an inspiration in it, that gives life, and touches the heart. Our fashionable music is so dressed up it does not find its way to the soul." Oh, let us heed the cry of suffering humanity, and retain a worship that will meet the demands of those seeking life that when they call for bread, we may not give them a stone.

Mt. Lebanon, N. Y.

"Give us this day our daily bread."

AMELIA J. CALVER.

"THERE are moments in life no matter what is the attitude of the body, the soul is on its knees." Thus said Victor Hugo, and thus we all feel, when day after day, some earnest prayer so possesses our minds that wherever we turn, we see it in letters of gold, and with every breath, we feel it emanating from the depths of our souls; and words which before, may have seemed meaningless, now speak volumes.

This is the light in which I place these few words of "Our Lord's Prayer:" "Give us this day our daily bread." It seems to me that the whole of that beautiful prayer radiates, as from a common center from that impressive intercession. Having bread the soul is nurtured, thus

able to fully appreciate the trusting reverence, submission, and the claim on forgiveness and protection, which the prayer contains.

Taking it in a material sense there is no one cry of suffering humanity, which so stirs the world to its foundation, and which produces the commotions and revolutions, as when the famishing multitude clamor for their daily bread; and no entreaty, when misfortune deals out the dreadful pangs of starvation, which is so promptly responded to by those able to give relief. If then as said our Savior, "ye, being evil know how to give good gifts, how much more shall our Father which is in heaven, give good gifts to them that ask Him."

Observe the strength, the breadth, the depth, of that simple prayer. "Give." O the trust. We ask as if expecting to receive. "Give us." No narrow limits bound that generous bounty. It is not "Give me" but "Give us." And we are so different in our needs. How great the variety of demands for natural food. The substantial repast for the travel-worn, and the laborer; the nerve-healing elixir of life for the wasting frame; the acid for the fever burnings, and the bitter for the dissipated.

Is it not thus with the spirit's food? When we ask "Give us," O the variety demanded. And still each kind is essential; for one's needs cannot supply the longing which fills the heart of another. The untiring worker craves the substance, for work wearies and wears. The fainting and discouraged need the all-healing power of love, to permeate the whole soul, regardless of, in their weakened condition, their power to appreciate it; the restless, and

fever-excited by worldly pleasures, are best checked by the acid of silent reproach, while the sin-sick gratefully accept the bitterness of reproof. Again: "Give us *this day*." Here is an assurance of a constant renewal; new food, "sufficient for the day." Not a feast, and then a period of hopeless starvation, but we are taught to ask *every day*. And "Give us *this day our daily bread*," teaches us there is for every one an ever ready supply in our Father's storehouse, which all have the right to claim.

O blessed prayer! May we ever treasure this as our hope, our comfort; and whatever our needs, whatever our frailties, may we with a trusting child-like confidence, ask: "Give us *this day our daily bread*," and find our souls supplied with that bread of life, which "Our Father" through the ministration of the gospel can give us.

Mt. Lebanon, N. Y.

SOLILOQUY.

OLIVER C. HAMPTON.

WELL, here I am, and this is the year 1890. What is my standing? For about three score years I have faithfully and strenuously abjured all worldly pleasures. Through much tribulation and strong cries and tears I have so far fully triumphed over all sin and impurity and have lived a self-sacrificing, communistic life. And what of all that? Nothing at all, if I propose to stop there. I have gained a victory over an impatient, irascible and very high temper. But if I am to do no more than that, I might as well never have begun a pilgrimage to Heaven. For how about that sublime charity

"that suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth. Beareth all things, hopeth all things, endureth all things?" Surely when I look over this bright constellation of perfections I feel that all boasting is not only utterly excluded, but that I have scarcely commenced to walk in the way of holiness, and the words of the rapt poet fill me with unspeakable solemnity—

"The gospel now salutes mine ear,
Like thunder from the skies;
Bids me commence my journey here,
And to perfection rise." Nevertheless,
"This bright, this pure, this holy way,
For ages hid from mortal eye,
I'm thankful I can walk this day
With saints of the Most High.
For prophets, Kings, and Holy men,
Did long to reach this light,
Yet lingered out their days in pain,
And died without the sight."

In view of all this what remains to me but the most profound humility? Surely nothing. So let me now set out to be a follower of Christ and Mother, commencing the present year to fill up that amazing hyatus between myself and that glorious state required by the Holy Savior (viz.) "to be perfect even as our Heavenly Father is perfect." So long as any motions of self remain I am far from having filled up the sufferings and discipline in Christ which are yet behind, and which when completed will enable the spirit to say as Jesus did, "I and the Father are one." So long as any injury, neglect or unjust estimate by others, has the least tendency to afflict me, I am far

enough from a heavenly state of at-onement with God. So long as the least mite of unforgiveness remains in me, I lack just so much of being forgiven of God or my own conscience and cannot be in a state of at-onement with Him. So long as I fail to recognize the lowest scullion in creation just as worthy as myself of salvation and peace, I am still "in the Gall of bitterness." Because Jesus came eating and drinking they said "he had a Devil" and so he had, but he subdued and overcame it, "being tempted in all points as we are and yet without sin" and "who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, was heard in that he feared."

So I solemnly and sacredly resolve, this new year to re-commence the work of self-abnegation and devotion to the good of others more faithfully than ever before "forgetting the things which are behind and pressing on to the prize of my high calling," in God's service and all human weal; remembering for my consolation that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." P. cxxvi., 6.

Union Village, Ohio.

THE NEW SONG.

JOHN G. WHITTIER.

SOUND over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of the morn;

Sing songs that were sung when Jesus was born;

With glad jubilations

Bring hope to the nations.

The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun;
All speech flow as music all hearts beat as one.

Sing the bridal of nations with chorals of love,
Sing out the war vulture and sing in the dove,
Till the heart of the people keep time in accord,

And the voice of the world is the voice of the Lord.

Clasp hands of the nations

In strong gratulations,

The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun;
All speech flow to music all hearts beat as one.

Blow, bugles of battle, the marches of peace;
East, West, North and South, let the long quarrel cease;

Sing the song of great joy that the angels began;

Sing of glory to God and of good-will to man.

Hark! joining in chorus,

The heavens bend o'er us;

The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun;
All speech flow to music all hearts beat as one.

Selected.

CONSIDERATION.

THOUGH friends may err and stumble long

It is not mine to chide,

'Tis not enough to see the wrong

But learn the cause beside.

While over and above the whole,

Let charity abound,

Though every grace possess my soul,

Without thee, nought I'm found.

M. Whitcher.

KIND WORDS.

THE soul cheering messages contained in our MANIFESTO are truly inspiring. My sincere thanks to those who bear the burden for the benefit of all. My best wishes for its success.
Marion Patrick.

THE MANIFESTO. AUGUST, 1890.

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Editorial.

It would be quite unreasonable for us to sit in mourning and whine away the precious hours of our life, because we were not in Jerusalem with Jesus, and privileged to hear and enjoy the loving words which he gave to his disciples. And yet, some people will fret away many hours of their precious lives over some things quite as foreign from the duties of the present hour.

They have the idea, "If I had lived, if I had seen, if I had heard," and a score or more ifs, they would have been just right and not the unwilling and unhappy resident of the earth in these last days when men are lovers of their own selves, covet-

ous, blasphemous, unthankful and unholy. The apostle could have no hesitancy in saying that such a state of Society should exist in the latter days, for the days in which he lived were designated as the latter days, and the apostles had informed the church that anti-christ had already made his appearance.

From the days of Cain, men had been disobedient to parents, covetous and blasphemous. These states seem to have exercised a predominant influence in the crude, selfish man, and even at this late date, there are strong indications that such a state will exist for some time to come. Better conditions can be formed, only by a better discipline over our own selfish, worldly lives. If the kingdom of heaven is like the sower who went forth to sow some seed, then for us to be in harmony with that kingdom, as children of light we must be in active service, and engaged in the same occupation. While the sowing of seed is a matter of such special importance to those who look forward for an anticipated harvest, it might be advisable to give careful attention to the kind and quality of seed we are sowing. Not all who are apparent heirs of salvation and include themselves among the children of light are so discriminating as to be positive of the seed they sow even in this vital, Christian work. The two disciples in their zeal for the teacher were led to ask that fire might come down

from heaven, as it came down in the days of Elijah, and destroy those men who were healing the sick, simply because they were not engaged in the name of their little church. And yet these two disciples were children of the light, heirs of the promise of salvation. They were evidently good men and zealous in good works, but in this instance they were sowing some of their old seed of selfishness and ignorance.

Jesus palliated their error as well as he could, and then gave them a consistent rule for their future guidance. It may be very much to our advantage that our race takes the precedence of all others in the creation of our God. We glory in having progressive and inventive minds. We can determine what may be and what should be. Although we have accepted a standard by which to act there is often a strong inclination to interweave something that bears a close resemblance to our own individuality.

If we carry with us the good seed of the kingdom, the spirit power of God, it will be that of the pure in heart, of the meek, of the merciful and of the peace-maker. In our labors for God and his kingdom much of this may fall on stony ground or among those who are absorbed in the interests of this world, and fail to return anything that may prove valuable in the time of harvest.

But that which may chance to fall

on good soil and, indeed much of it must, will bear an abundant harvest of good and precious fruit. There can be no failure to-day of the promises of God, any more than there has been in the past if we work in his love and in his spirit.

The encouraging gift of inspiration which the prophet received, is well worth our attention. There was a blessing for the man that kept his hand from doing any evil and for those who should honor the Lord, "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Although this was not particularly acceptable to the people of that day, any more than it would be to the present generation, the prophet, in order to confirm them in the spirit value of his advice, added these emphatic words:—"Behold the Lord's hand is not shortened that it cannot save; neither his ear heavy, that it cannot hear."

The difficulty was not on the side of God and his promises, and indeed, it never can be. If our union with that which is pure and holy is by walking uprightly before God and man, then our separation from that which is pure must be by our departure from an upright life. In this there is no mystery, for the gospel of Christ is a savor of life unto life, to all who abide in it.

Is it not a sin to discourage any branch of God's work by crying out that it is a failure, and that its aim will never be accomplished?

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

North Family.

July 10. 1890.

THE July MANIFESTO came smiling along, bright and early, and renewing our interest at home and abroad.

Mother's counsel was very wise, to do everything in its season; to heed this we have no time to lose. The seasons roll round so close one after another that it requires constant diligence to keep up with them. We no sooner get through with seed-time, than we have to commence harvesting. To have every set of tools all in readiness for the season, is arming ourselves beforehand; and saves a great deal of fret and worry. The best way, we find, is, at the close of each season to put the machines and tools all in working order before they are stored away. We shall attend to this, or try to, in the future better than we have sometimes in the past.

Old Time is everlastingly working away, taking the polish off, and using the influence of the elements to bring all man-made things down to one general level. A few years ago we painted and fixed up till we thought we were pretty nice; but now when we come to look round we find we are getting quite dingy. So with the help of angel Sisters we have started to polish up again. Are now engaged painting our buildings; righting up chimneys, fences and things in general.

This necessitates the hiring of extra help; which always brings additional burden. We are trying the plan of hiring by the day, and have them board themselves. It may cost a little more one way, but I think we gain it in another. It pays well to look after the interest of our sisterhood. They can then the better look after the interest of the brotherhood. Are now in hay harvest; which is excellent where the land is rich. Potato bugs, and weeds call, and have to be attended to. Br. Charles Greave's fertilizer machine is a grand affair for putting plaster with paris green, on potatoes.

I wish we were situated as are our good friends at Alfred, down in Maine; that is be

able to do our own work. And I also wish that every man had land of his own to work upon. Our forefathers in the gospel were very zealous in their day, and wanted to do all in their power to redeem the earth; thinking that all the land Believers owned was being redeemed by consecration, they tried to buy all that joined them, as far as possible, and consecrate it to the Lord. But alas, in many cases it has become a burden grievous to be borne.

We have recently had the privilege of seeing the beloved Ministry from Maine and some of our gospel friends from Groveland. I wish we could see more of them from near and afar. Who can tell the great amount of good that is imparted and received by the visiting of gospel relation one with another? I can tell of much good I have received, and I know many who have been blest in this way. If we have really forsaken the natural, according to the example of Jesus and the founders of our order, we have a right to cultivate the spiritual; and is it not our duty so to do?

It was said of Jesus "for the joy set before him he endured the cross." For the joy with his heavenly Father, and sweet communion with angels did he forsake his earthly kindreds and relationships; so with us; if we have no joy set before us of our Heavenly Mother, and communion with the household of faith, will there not be some danger of our turning earthward.

"We'll waft a waft of love thro' Zion,

To our kindred everywhere.

We'll shout a shout of gospel blessing,

That angels on their wings will bear.

Over mountain over valley,

Over plain and flowing rill,

We'll extend the gift of union,

Till our kindred it doth fill."

In kindest love, Daniel Offord.

Center Family.

BELOVED ELDER HENRY:—Our cherry crop which is nearly all gathered proved better than we expected and prices were exceptionally good selling at fifteen cents per quart, as there are very few in the market beside what Shaker Village produced. Brethren expect to finish haying (weather being good) to-morrow, the crop is very heavy and of good quality.

Our Society Meeting commenced the second Sabbath in June and was opened to the public for the first time this season last Sunday. We had a select audience who were very respectful and attentive and why should they not be?

Health of family and Society quite good, the weather is warm and dry. Potatoes are suffering for want of rain and will be a light crop unless we get some pretty soon.

Fraternally yours,

T. Rayson.

South Family.

DEAR EDITOR:—Time is money just now, but we must boil down a few lines for you, or the blessed MANIFESTO. Since writing before, our people have painted two hundred windows so will not have that bill to pay but have not finished yet. Last week good brother Henry Mantle and two of our Sisters returned from Watervliet with a great deal of love and were very much refreshed; well tried Elder Alexander Work, and two Sisters from Groveland were there at the time which made it very pleasant all around.

The MANIFESTO reminds me of a good dinner it takes longer to prepare it than to devour it but we get hungry and want more.

We at Mt. Lebanon do not know how to be thankful enough for the large supply of water we have had, since hearing Elder Alexander tell of the scarcity at Groveland. They came here to take the Census last week, and they wanted more than we could give. We are picking cherries, but have a small crop.

S. A. C.

Hancock, Mass.

July, 1890.

BELOVED ELDER HENRY:—The rain is falling, thunder rolling, and lightning flashing! I have often heard of its "raining pitchforks" and think it comes as near being true this afternoon as it ever will; at all events I am glad to be sheltered from the fury of the storm that is raging without.

I sent to your address in June a letter and some Bible Class papers; also answers to Bible question No. 8, but they must have gone astray or been mislaid, as our Society

was not mentioned in the answers. But I do not mean to be discouraged, you perceive, but "try, try again."

Bible question No. 9, requires much thought and research, but several have prepared answers which I enclose. We thank you for providing this nice plan, inciting to the study of the Scriptures. The young people all feel an interest in it, and look for the column devoted to the Bible Class as soon as the MANIFESTO is received. The Ministry from Alfred, Me., arrived here early in the afternoon of June 25th. and remained with us till near the close of the next day, when they crossed the mountain to beautiful Mt. Lebanon. Their stay, though so short, was greatly enjoyed by us. The next day we were pleased to welcome Sisters Ella Winship and Elizabeth Side with whom we spent two very pleasant days. I wish I could tell you something more interesting, but one day is much like another, as mine are spent in the school-room, which is—oh, so warm these summer days. Sometimes of an afternoon, when we can endure it no longer, we take our books and sit for an hour in the grove near by. The children learn quite as good lessons and enjoy it very much. Our first term of school will close in two weeks. Br. Ira is having an addition built on the East end of the Office barn, thirty-six ft. long and twenty-four ft. wide and three stories high. It is now nearly completed. It is the intention, I think, to lay a bridge over the brook opposite the barn which will prevent the necessity of passing before the office with loads of hay, etc.

I will send three Bible Class papers in another envelope. Please accept an abundance of love from all Hancock friends for yourself and as far as you wish to extend.

E. B.

Enfield, Conn.

THE season is fruitful materially, and we hope spiritually, in a substantial soul travel Godward. Contentment is our lot, and thankfulness to God for all his goodness.

Warm weather has come in earnest, the nights have been cold until the past two weeks. Strawberries have been very abundant, we have secured nearly seven hundred

quarts from a plot 3x7 rods. Early pease thirty-five bushels from a plot 4x15 rods. The Champions are just coming on now to pick. The early pea-vines are cleared off and cucumbers planted. In June from twenty cows 'without grain' we made 3720 spaces of cream, divided by 6 gives the lbs. of butter—who heads this? Haying in active progress. Our new implements enable us to put in our hay at the rate of twenty tons per day; we feel confident that with a little more experience we can put in thirty tons a day. Potatoes give an unusual promise, if we can judge by the growth of the vines. Abundant blessings are showered upon us. Would that many more of earth's inhabitants might be awakened by the power of conviction, and the fire of divine truth so as to be the happy sharers in the bounties of our Heavenly Parents. M. Witham.

We should try to make the best of everything, and not be cast down by frequent trials and burdens. A beautiful rule to govern our lives is to look only on the bright side of life. Many of life's sorrows are just as dark as we make them, and no darker.

A good way is to do no more than we can do well. It is the best work that pays best in the end. Weeds rob us of the results of our work and the fertilizer we have used to help the crop that we want, and farming is a struggle against them. We must not weary in well doing, but keep courage to fight them to the end. Plant food costs too much to let it go to waste. Spare the weeds and spoil the crop. Our field of ten acres of cabbage looks well, and there will be some cabbage to sell. The Rubicon carrot is well worthy of cultivation. Our Eureka mower, with six feet cutter bar, does good work.

Coal ashes sifted in the hen-house makes a good disinfectant, keeping down the odors and making the house easy to clean. Dust is fatal to lice. Rather than bear it they oftentimes move out. Fowls should have all the water they want to drink during the summer months. Is it necessary to say, put in the shade?

D. Orcutt.

Canterbury, N. H.

BELOVED ELDER HENRY:—WHAT a great blessing is health, and still greater is the

assurance that our editor, compositors and we trust all in the household, are now among the blessed in this respect.

We are admonished by the non-appearance of our notes about home written for July, to be on time, always ready by living to the maxim, "Never put off till to-morrow what should be done to-day." What a line of thought is awakened by these few words! Who really lives up to the injunction? We do not understand the counsel to mean literally that one must do all he sees to be done each day, as this would be an impossibility, but to make the proper selection of duties each day which shall exclude indolence and procrastination will be satisfactory. We spoke in our last of too much of a good thing referring to rain. We would to-day be glad of a little more, as we are just now verging upon a dry season. We have full experience of "making hay while the sun shines," and the work is being prosecuted with vigor—a large crop of grass on the dear old Granite Hills.

Between flood and drought, our gardens are doing well. We had new pease and potatoes July 1 and 3, and while our Plum and Cherry trees are being destroyed by the Black Knot, (Has any one found a remedy?) other blessings give us sufficient cause for thanksgiving.

Kind love to our dear friends, from Central Ministry to the least child. Let every heart be glad and upon the 6th of August let us all sing:

God's love is at the helm, We shall out-ride the storm;

Whose life is in the light, Can fear no earthly harm.

Our friends of the North Family are painting some very needy houses, or buildings which need paint sadly, and we at the South Family are pushing repairs which employ both carpenters and plumbers. O these perishable walls, how they lead our minds to lay up treasures in the "house not made with hands, eternal in the heavens!"

Here let us ask the Sisters who read the MANIFESTO if they have tried the nice way of saving rhubarb for the early season of 1891? Before the stalks have grown to form an objectionable skin, cut the flesh in small, say inch pieces, and place in perfect

self-sealing cans, filling them to the brim with ice-cold water. Screw the tops down immediately and you will find at the close of a twelve month, if your experience is like ours, that you have a nice article which you may stew and sweeten for the table, as though fresh from the garden.

Among the singing birds that visited Central N. H., this season, we had one family of the Purple Grosbeak, *Carpodacus purpureus*. In some localities this is known as the Purple Linnet. Its sweet song and beautiful plumage, would make it a great favorite, among those who are interested in the study of birds. During the month of June the morning notes of all our Bird visitors could be heard in full chorus, at 3 o'clock A. M. while at the present date they do not begin till 3-30.

Enfield, N. H.

July, 13, 1890.

BELOVED ELDER HENRY:—We thought the July Editorial, unusually fraught with valuable instruction, making clear to any thoughtful mind, that the Communistic principle, consequently the celibate life, (as the "my and mine" element could not exist there,) must be the foundation of the true Christ life. These vital points are discussed too little, and we suggest that the basic, essential principles upon which our faith is founded be concisely formulated, and make a standard article in the *MANIFESTO* every month, as it is constantly passing into new hands. We have admired the Universalists' plan in thus doing and why should not our Church do likewise? It is true, people who cannot execute their plans, should be slow in suggesting, yet, we are always pleased when any one attacks a principle, and elucidates for the benefit of our young people, as well as strangers to our Order.

Our Society enjoyed a pleasant and profitable open air meeting on July 4th. Remembering that Jesus very aptly said on an appropriate occasion, "Render unto Caesar the things that are Caesar's," we tried to render unto the Fathers and Mothers of this great free country, the honor due them, and it proved very interesting. The children gave extracts from History relative to the

struggle for freedom, with music and singing interspersed, and they, no doubt, received a lasting impression, that liberty of conscience was bought with a price, and that through this Declaration of Independence, and separation of Church and State, it was made possible for the founders of the Shaker church to obey their convictions of duty. Supper was served under the trees, after which we sang America and adjourned, with the firm conviction, that notwithstanding it costs something to arrange for such a gathering, in discipline and change of thought it pays.

E. B.

Alfred, Me.

June, 1890.

FRUIT, large and small, promises to be abundant. Even the peach trees, of which we have learned to expect so little, this year are doing their best.

As it seems to be the fashion, (and a good one too) to speak of improvements introduced into Society, it may be proper to mention the introducing to our dairy, of a Roper Hot Air Engine, and a Delavall Separator, both of which are giving good satisfaction.

J. B. V.

Groveland, N. Y.

WE have just finished preserving a choice selection of strawberries and cherries, have washed and set aside our preserving kettle preparatory for another day's service. Now that we are fortunate enough to come into possession of a few quiet moments unmolested by calls or callers we will devote a portion of the flying seconds to Note collecting, one of our favorite diversions.

Last evening we rambled out on a fresh air excursion, the vanishing sun was receding beneath the western summit and the late breezes chimed out their Eolian harp-like music; we ceased our strolling for an instant so enchanting was the scene and scenery above us, before us and surrounding us; we listened with rapt attention to the myriads of air and earth musicians singing their last notes to the parting day, rendering a lively accompaniment to the songs of other songsters whose voices were blending harmoniously with the deep tones of a Beethoven

Organ, and in the distance came the sound of more merry voices, owned by the happy children engaged in ball throwing and catching, kite flying, hoop trundling, rope skipping, swinging and various other games ever productive of life and health to childhood and youth. On our homeward way we were leisurely surveying the beauties of air and earth when the exquisite notes of a Mocking bird on a neighboring tree thrilled us with delight and we said, sing away joyous bird sing on, your notes are over in due time, even now in the falling dew, then for the first time in all this blessed July we remembered that our Notes were falling due.

A party of three, viz., Elder Alexander L. Work, Ella E. Winship, and Elizabeth Sidle left home Thursday morning the nineteenth ult. for pilgrimage through distant dominions. Their chief Ports of Entry are Counties, Berkshire Mass., Albany and Columbia N. Y. Elder Alexander arrived home Saturday noon of the twenty-eighth ult. leaving our absent E's (absentees) to "Hail Columbia," the last heard from them they were enjoying present ease on the hills of rocky Columbia.

Since the deposit of our last Notes we have heard of storms and rumors of storms, storms of ill report and storms of good report and storms of electric report. A high storm of the aforesaid character passed by this way on a June night, snuffing out the life of an old and reliable cherry tree of nineteenth century fame. After completing its mission of destruction the storm thundered on its way with lightning rapidity and soon we were ushered into the music of silence that immediately followed.

We are again encountering another fruit famine year. It is now evident that our apple produce will prove a universal failure. A few bushels may be procured, may be not that, and may be again a little more.

Ygt all seem blighted, turning brown
And falling daily to the ground.
With peach and plum and pear the same
All follow in the falling train.

The reverend bird fancier from the State of Conn., Br. Daniel Orcutt gives us some new and useful information, concerning chicken culture, how their food and clothing

should be cared for and the best methods for accumulating the greatest profits from hen enterprise. We know just a little about their peculiar requirements of diet, etc., etc. so will tell it to some one interested in the good work. Hens and chickens should always be allowed plenty of shell material, if they are left to go without shell substance the flock will soon shell out, and then there will be none left to tell the story of their shell-less life and death. Oyster and clam shells pulverized coarsely of course, with broken china and earthen-ware prepared in the same way, and all egg-shells boiled or unboiled when dried thoroughly are great helps in forming new coverings for the forth coming supply. Milk, sweet, sour, loppered or butter milk is consumed by them with an ever increasing relish and is a healthful food for the rising generation of chicks. But in no case give them cream not even the appearance of such, as it may prove injurious to the dairy.

Our Home daily resembles a bee-hive.

Here are garments to make, some to mend

And stitches to place here and there,

Sweeping and dusting daily to do,

'Tis the work of constant repair. G. D. G.

Pleasant Hill, Ky.

July 13, 1890.

WE can report that we have had extremely hot weather up to the present date. Such weather is seldom experienced here in June. Mercury ranging from 85 to 104 degrees.

We often sing of "showers of blessing" and surely have they not been descending upon us of late? From the 21st. to the 24th. ult. we enjoyed a rich feast of good things with our beloved gospel kindred of Mt. Lebanon, Br. Benjamin Gates, Eldress Augusta Stone, Sister Mary Hazard. As the beautiful angels of olden time heralded the glad news of peace and good-will to man, so likewise did our white winged angel visitors proclaim their lifelong mission. Unity seemed to be the leading spirit with all, and the joys emanating therefrom were truly realized by successive manifestations of the Holy Spirit.

In our services on the 22nd. these impromptu lines were deeply impressed on the mind of the writer.

It is heaven's choicest blessing,
To meet with kindred dear,
To feel the heavenly unction,
Of hearts true and sincere.

We have abundant proof of their true loyal hearts, and,

"Dear loving friends our hearts will be with you, We are bound by the ties of true friendship and love, Tho' distance and time on earth separate us, We'll meet in bright mansions above.

On the Fourth our S. S. attended a S. S. convention held at Mt. Zion church. Many able speeches, bearing on S. S. work, and the importance of the day, were addressed to a large audience. Elder Napoleon Brown was on the list of speakers, and many of the audience were deeply impressed as he told of his travel "Out of darkness into light." Also some choice recitations were spoken by the children and Br. J. W. Pilkington and children sang some pretty songs. We enjoyed a bountiful lunch spread in a shady grove overlooking the Kentucky river.

In this section there seems to be quite a revival in S. S. work.

Sister Eliza Carpenter and her busy bees are favoring us with a bountiful supply of the best of honey. It is hard to tell which are the busiest, Sister Eliza or the bees. The past week we canned ninety-five gals. of blackberries. As nearly all our other fruits were killed, blackberries will be our dependence in the fruit line; and of these we have any amount. M. Johnston.

Harvard, Mass.

July 12.

DEAR ELDER HENRY:—The present month finds us busy in the hay field. We started this year in good earnest and in good time. If the weather continues as good the remainder of the week as thus far we will have secured a hundred tons of good hay which will tell the hay story for this year.

Our crops are looking beautifully. Potatoes about the size of hen's eggs. Corn never looked better. The sister-hood are engaged in their annual duties.—Picking over the herbs preparatory to pressing and papering which takes all hands with the exception of kitchen sisters.

Our Laundry which was the last memento of our good and worthy Elder Elijah is the

model of neatness, which we lay heavily to the charge of the sister-hood.

We have just bid a parting farewell to a company of gospel friends from Mt. Lebanon from whom we received much good. We found them wide awake in gospel truths and ever ready to minister them to the hungry, needy soul. May good angels attend them throughout their Eastern journey.

Your dear, good paper is ever welcome to our home. We hail the tidings from each Society as a union feast. A. Barrett.

White Water, O.

North Family.

July 10, 1890.

WE are having very hot weather here. We have just finished harvesting forty-five acres of wheat and started to harvest our clover of which we have about fifty acres.

The Center family are putting an addition to the dwelling for a bake-room. They also harvested fifty acres of clover hay last week without a drop of rain on it. The threshing season has commenced. Grain is not as good as was expected.

The Ministry have been with us for the past week. H. W. Frederick.

South Union, Ky.

June 30, 1890

BELOVED ELDER HENRY:—Our wheat threshing will be over in about ten days. It is now blackberry harvest with us, so that we can have them on our table. Young Irish potatoes are also on the table. Strawberries and cherries are gone. Raspberries are far on the way. Weather extremely hot. Mer. from 75 to 102 in the shade. I have painted the Venetian window blinds on the Ministry's dwelling. It was rather venturesome for a man who has passed his 84th. milestone, especially to take down and replace those on the second story. H. L. E.

THIS AND THAT.

A RECEPTACLE for lemon-skins should be placed near the soap-dish in the kitchen, for rubbing on the hands after working in hot water, suds, etc. The acid will counteract the alkali, keeping the hands smooth and flexible. A lemon-skin is useful in this way as long as there is a taste of acid in it, even though it seems injured by long standing.

The Bible Class.

ANSWERS to Bible Question No. 9. published in July MANIFESTO.

Name a verse in the writings of Paul which in times of trial and temptation would be an anchor of hope.

Number of writers from Mt. Lebanon, N. Y. 21: Union Village, O. 7: Hancock, Mass. 6: Enfield, N. H. 5: and from Pleasant Hill, Ky. 1.

1 Cor. x., 13 has 7.

There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Benj. Halford, John C. Dunlavy, F. Esterbrook, Agnes Retzlaff, Lizzie Belden, and one nameless.

Heb. ii., 18, has 7.

For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Ina L. Platt, Susie Thomas, Wesley Platt, Will Carman, Esther Gill, Nellie E. Carman, Margaret Gill.

Gal. vi., 9, has 4. Edward Langford, Frank Halford, Jennie Winsor, Minerva Reynolds.

Rom. viii., 18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Eldress Annie Charles.

2 Cor. iv., 17 has 2. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Mary Ann Holland, Emoretta Belden.

Heb. viii., 10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts and I will be unto them a God, and they shall be to me a people.

O. C. Hampton.

All who sent in answers, made beautiful selections from the New Testament, and if space permitted we should have been pleased to have entered all of them.

BIBLE QUESTION. No. 10.

Name a verse of the Old Testament which prompts to a life of self-sacrifice for others' good.

TEXT.—The Lord is far from the wicked, but he heareth the cry of the righteous.

If we wish to have the Lord with us we will try to do right. It is written, "If ye love me, keep my commandments." How can we think that we love Him if we do not do as he wishes us to do? He gave us all that we have. What can we give Him? I think that love is the best gift we can ever give Him. And if we love Him it will be seen in our life. We shall be kind to all and try hard to do right. If we really want and earnestly ask for help He will give it to us. To do right we must have our hearts free from wrong, so that God's spirit may dwell therein, for God cannot dwell where there is sin.

SARAH MORGAN.

Sanitary.

THAT the rind, or "skin," of all fruit is more or less indigestible is a fact that should not be forgotten. We say *all* fruit, and the statement must be understood to include the pellicle of kernels and nuts of all kinds. The edible part of fruit is peculiarly delicate, and liable to rapid decomposition if exposed to the atmosphere: it is, therefore, a wise provision of nature to place a strong and impervious coating over it, as a protection against accident, and to protect insect enemies from destroying the seed within. The skin of plums is wonderfully strong compared with its thickness, and resists the action of water and many solvents in a remarkable manner. If not thoroughly masticated before taken into the stomach, this skin is rarely, if ever, dissolved by the gastric juice. In some cases, pieces of it adhere to the coats of the stomach as wet paper clings to bodies, causing more or less disturbance or inconvenience. Raisins and dried currants are particularly troublesome in this way, and, if not chopped up before cooking, should be thoroughly chewed before swallowing. If a dried currant passes into the stomach whole, it is never digested at all.—*Popular Science News*.

SORRY!

WE are sorry, in that we are not able to give our singers, this month, a page of music. For some cause it has been retained in Boston. longer than usual, where it is sent to be stereotyped.

THANKS!

THANKS to the kind, thoughtful, but unknown friend, who sent to our address the little book on punctuation; "Bigelow's Handbook of Punctuation."

We find in it much valuable information not only for writers and readers, in general, but very much of value for the use of the Compositors.

CARE OF THE TEETH.

At a meeting in Berlin, of the German association of American Dentists, the best means of preserving the teeth were discussed, and Dr. Richter, said; "We know that the whole method of correctly caring for the teeth can be expressed in two words—brush, soap."

In these two things we have all that is needful for the preservation of the teeth. All the preparations not containing soap are not to be recommended, and if they contain soap all other ingredients are useless except for the purpose of making their taste agreeable. Among the soaps the white castile soap of the English market is especially to be recommended.

Testing the composition of them, we find that about 90 per cent are not only unsuitable for their purpose, but that the greater part are actually harmful. All the preparations containing salicylic acid are, as the investigations of Fernier have shown, destructive to the teeth. He who will unceasingly preach to his patients to brush their teeth carefully shortly before bedtime, as a cleansing material to use castile soap, as a mouth wash of oil of peppermint in water, and to cleanse the spaces between the teeth by careful use of a silken thread, will help them in preserving their teeth, and will win the gratitude and good words of the public.

—Scientific American.

[Contributed by Eldress Sophie Helfrich.]

"THANK YOU."

The Powerful Effect Those Words Had Upon a Street Urchin.

SEVERAL winters ago, says the Congregationalist, a woman was coming out of a public building when the heavy door swung back and made egress somewhat difficult. A little street urchin sprang to the rescue, and as he held open the door she said, "Thank you," and passed on.

"D'ye hear that?" said the boy to a companion standing near by.

"No; what?"

"Why, that lady in sealskin said 'thank ye' to the likes o' me."

Amused at the conversation, which she could not help overhearing, the lady turned round and said to the boy:

"It always pays to be polite, my boy; remember that."

Years passed away, and last December, when doing her Christmas shopping, this lady received an exceptional courtesy from a clerk in Boston, which caused her to remark to a friend who was with her:

"What a great comfort to be civilly treated once in a while—though I don't know that I blame the store clerks for being rude during the holiday trade."

The young man's quick ear caught the words, and he said:

"Pardon me madam, but you gave me my first lesson in politeness a few years ago."

The lady looked at him in amazement, while he related the little forgotten incident, and told her that the simple "thank you" awakened his first ambition to be something in the world. He went the next morning and applied for a situation as office boy in the establishment where he was now an honored clerk.

Only two words dropped into the treasury of a street conversation, but they yielded returns of a certain kind more satisfactory than investments, stocks and bonds.

Selected.

CALM is the heart that loves,
Willing to live and do;
Earnest the hand that moves
For all that's good and true.—M. W.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, July. Contents. Wm. McKinley, Jr., the member of Congress from Ohio; The Genesis of Humanity, by Rev. John Waugh; Notable People of the Day, with Portraits of Gen. O. O. Howard and B. G. Northrup, L. L. D. Sketches of Phrenological Biography; Practical Phrenology; Child Culture; Science of Health, etc., etc. Fowler and Wells Co., 775 Broadway, N. Y.

HALL'S JOURNAL OF HEALTH, July, Contents. The eyes; Apples as Medicine; What Man is made of; Another Boy Prodigy; Mind Reading; Evil Effects of Catarrh; The Nose; Poison for Arrow Tips; Candies made of White Clay; Cure for Drunkenness; The Potato; Paste for Scrap Books, etc., etc. Office 218 Fulton St., N. Y.

ARE WOMEN CARELESS OF MONEY!

No woman, at least in America, has any such talent as a man has for spending money. She spends for what she believes to be beauty—for raiment, books, jewels, decoration, furniture, pictures, marbles—rarely for what does her serious harm. He spends most for his vices, for the things that hurt him greatly. He is apt to gamble, to speculate, to bring evil to others from his love of pleasure or of gain. He will get rid of more money in a month than she would in years. She would, however ignorant of it be appalled by the sums he dissipates. She is constitutionally conservative; big statements of any sort are likely to alarm her. Unless desperate or frenzied, she invariably stops short of extremes. She trembles and turns pale where he, in the flush of egotism, moves undisturbed.

Nearly all the talk of woman's carelessness of money is really idle. The opinion cannot be sustained. It is mainly the echo of misapprehension. Where she is even partially enlightened on the subject, she is prone to be very cautious in its use. Her temperamental tendency is to the opposite of carelessness.—JUNIOUS HENRI BROWNE, in *Ladies' Home Journal*.

THE CHURCH MILITANT IN AFRICA.

THE good English people who have contributed to the cause of the African missions may be made somewhat uneasy when they learn of the methods to which the missionaries resort to maintain their foothold and push their propaganda, but it appears to have come to be a question of life or death with the mission stations, and few persons would go so far, probably, as to blame them for employing carnal weapons to defend their helpless charges against their slave-hunting adversaries. It does seem a little strange, at first, to read that the missionaries at Lake Tanganyika have built a fort and surrounded it with thorn-bushes and barbed wire, and scattered broken bottles on the ground to make things interesting for hostile savages. That certainly was not one of the objects specified when the funds were raised to send the missionaries to the Dark Continent. But it should be remembered that the missionaries have no one to protect them. England and Germany are too busy just at present trying to outdo each other in trade and politics to give much attention to such impracticable persons. The indignation of the missionaries at finding that the Arab slave-catchers are armed with guns of English manufacture is safely pardonable. This English practice of putting weapons into the hands of the enemy is somewhat akin to the habit our frontier traders had some years ago of furnishing Indian warriors with the latest things out in the way of repeating rifles,—these rifles frequently figuring thereafter in raids and skirmishes to the discomfiture of the soldiers of the Federal army.—*Boston Daily Journal*.

Deaths.

Elias P. Smith at Church Family, Enfield, N. H. June 24, 1890. Age 79 yrs. 9 mo. and 10 days.

His was a simple, truthful life, and we know him to be a happy spirit, gone to swell the number that shall greet us, when here we shall have finished our labors. E. B.

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